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The Antiquity of the Tamils and their Literature.

BY

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டிப்டி சூபரண்டாயிருந்து காலஞ்சென்ற

சிவ ஸ்ரீ C. S. சுந்தர முதலியார்

அவர்களால் வெளியிடப்பட்ட நூல்கள்.

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(1)	திருமந்திரம் (உபதேசப்பகுதி)	0—8—0
(2)	அண்ட பிண்ட சமத்துவ விளக்கம்	0—4—0
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(4)	சுந்தரமூர்த்தி நாயனார் மான்மியம்	0—2—0

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அவர்களால் வெளியிடப்பட்ட நூல்கள்.

I. ஒழுக்க நூற் பிரிவு.

(1)	விபூதி விளக்கம்	0—2—0
(2)	உருத்திராக்க விளக்கம்	0—4—0
(3)	நித்திய கரும விளக்கம்	0—4—0
(4)	மாகேசுர பூசை விளக்கம்	0—4—0
(5)	இங்கித மணவியல்	0—6—0
(6)	ஆனைந்து or பஞ்சகவ்வியம்	0—8—0
[illegible]	[illegible]க்கிரியா விளக்கம்	0—8—0

II. ஞான நூற் பிரிவு.

(1)	சிவஞான [illegible]க முதனூல் விளக்கம்	0—8—0
(2)	தம்பிரான் [illegible] வாழ்க்கை	0—4—0
(3)	சிவலிங்க [illegible] விளக்கம்	0—8—0
(4)	சிவ பூ[illegible]சுருக்க விளக்கம்	

The Antiquity of the Tamils and their Literature.*

BY

Thudisaikizar A. Chidambaranar.

The Tamils, as you all know, are a race quite distinct from the Aryans, Mongolians and Negroes. According to eminent thinkers, philosophers, scientists, professors and pandits of modern days, Indian as well as foreign, there are four races in all the five continents viz, (1) *Aryan race*, (2) *Mongolian race*, (3) *Negro race*, (4) *Tamil race*. Some of our pandits include Tamil race in the Aryan race (Caucasian race) which is quite wrong. Those who include the Tamil race in the Aryan race are the pandits who do not understand the History, Ethnology and Philology of the Tamils.

Sir Arthur Keith delivered an interesting lecture on 22—3—1922 at the Royal Academy, London on "Some Anthropological problems of the British Empire' '(Manchester guardian and Hindu 18-9-1922). He said that *there are in India a great diversity of types, Negroid, Caucasian and Mongolian, but the essential Indian Type is the Tamil.* It was well known that according to the earliest tradition, India was already populated before the Aryans came. The Tamils were enjoying a high state of civilisation at the time the Aryans entered India.[1]

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*Lecture delivered in the Literary League, Chittoor.

[1] Excavations at Mohenjo-Daroprove the antiqnity of a ...isation in the Indus valley. (T. A. C. 1938).

The Professor further said that until recently, it has been thought that the Art of agriculture dated back to 4000 B. C. as per Vedic Literature, *and that estimate should be revised now.* His conviction is that the knowledge of agriculture has spread over great areas in India *8000 or 10,000 years before tho advent of the Aryans.* He said that when the invasion of India by the Aryans began, they found the *Tamils densely settled in the cultivated plains of the Ganges and the Indus which are infinitely fertile.* The professer further proved ethnologically that out of 315,000,000 inhabitants in India *300,000,000 are Tamil type.* The *formation of head and nose is an important index to find out the race.* The Tamil type closely approximated the Caucasian owing to successive invasions of Aryans and the admixture between them.

Swami Vivekananda wrote in Bengali *enroute* in the west to a brother disciple about the Tamil race. The translation of this appears in the *Prabudha Bharata of September 1921.*

He says that the Madras Presidency is the habitat of that *Tamil race whose civilisation was the most* ancient and a *branch of them called the Sumarians* spread a vast civilisation on the banks of the Euphratis in very ancient times, whose astrology. religious lore, morals and rites etc., furnished *the foundation of the Assyrian aud Babylonian civilisations* and whose *mythology was the source of the Christian Bible.* Another branch of *these Tamilians* spread from *the Malabar coast and gave rise to the wonderful Egyptian civilisation,* and the Aryans

(quite different from the Tamilian race) also are *indebted to this race in many respects.* The colossal temples in the South India proclaimed the triumph of the Engineering Art of the Tamilian race.

Mr. K. V. Rangaswami Ayyangar, professor of History in Tiruvendram College, has been a student of the History of Southern India and has done much towards bringing to light the latent resources of the past record of the Tamilians. In his diving deep into the mysteries of Southern Indian History, he has conferred a substantial boon on the Tamilians. As a result of his labours he has produced a short history of India for young students. But the book is so replete with facts particularly respecting Southern India, that it may be used by anybody who wants accurate and reliable information on the subject.

He arrives at certain definite conclusions on well recognised authorities and the following are some of them:

(1) That the early Tamilians were a gifted race (page 137.)

(2) That they were once dominant all over India and the members of the group are to be found even now from the banks of the Ganges to Ceylon. (Page 9 and 138).

(3) That they settled and enjoyed high civilisation in India hundreds of years before the Aryans entered India. (page 137).

(4) That they had early advanced in civilisation and were not behind hand of the Aryans in culture. (page 138).

(5) That from the beginning they were able to maintain their languages, customs and manners unmodified to any extent by the Aryan influence. (page 138).

(6) That they early knew agriculture and the common arts of life such as cotton weaving, dyeing and the building of ships and boats

(7) That they were great sea traders which occupation began *from before the time of Solomon of the Bible* fame about the *tenth centurg B, C* and continued through the eventful day of the latter part of the Babylonians and throughout the Persian and Grecian, and Roman Empires down to the second century of the Christian Era.

(8) That they *enriched the Hebrew language with Tamil* words (Page 139).

(9) That they excelled in the arts of peace and war besides trade.

(10) That the Tamilians had a polished Tamil language before the 1st Century A. D.

(11) That the Tamilians believed in one supreme being to whom they built temples with architectural beauty (Page 11).

This is indeed a huge catalogue of qualifications that go to make a nation great.

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With regard to maritime trade carried on by the Tamilians, I cannot help referring with pride to the length of that during which it was continued. Twelve centuries certainly formed a large space of time in the life of the nation. During the period several Empires rose and fell. Taking advantage of the constant intercourse between Tamilagam and the Countries in Western Asia and Eastern Europe, *one of the Pandians sent an embassy to Rome during Ceaser's time* and another *sent for Greecian soldiers and employed them as his body-guard*

From the above one may clearly understand that the Tamilian race is a distinct separate race from other races. viz:—Caucasian, Mongolian and Negroid.

The Negroes can be easily identified by their features viz:—black colour, curly hair, round eyes, big bulged out lips and the Mongolian race by the yellow colour, flat noses, brown hair etc.

The Caucasian or Aryan race and Tamilian race can be distinguished only ethnologically i. e chiefly by the formation of the head and nose. Of course European Aryans can be distinguished by white colour, but Indian Aryans by wheat colour. The Tamilian race can be distinguished by the brown or gold colour. According to Mr. R. C. Dutt, the brahmins and other castes of Southern India belong to the Tamilian race and not to Aryan race. They only adopted some rites and ceremonies of Aryan religion. According to puranas the battle of Mahabarata is the last battle, which took place, according to some in 1530 B. C.,

and according to some 5039 years ago. Before that, we have got Rama Ravana battle which took place according to some in 1630 B. C. and according to some in 6000 B. C.

Vali belongs to the Tamilian and Ravana to Red Indian race and so this battle indicates the Aryan expedition. Before Aryan expedition we have got Surapanma war, i e. Mongolian expedition.

Before that we have got Tirupura Dakanam i e. Negro expedition. This is the time of the Gouri's marriage with Meru Varamban. Gouri is the daughter of the king of Himalayas. From Skandam, we understand that the Tamilians have attained a high state of civilisation even before the advent of Negro race. During the time of Gouri's marriage, Tamil Agastya I one of the ministers of Meru Varamban was appointed as the Viceroy for the dominions under his sway and sent to the south. In this connection I beg to draw the attention of our friends that there were several Agastyas in India besides Tamil Agastya.

Arya Agastya who is mentioned in Ramayana is quite a different man. The native place for Tamil Agastya is Pothiyil. The native place, or Asramam as they call it, for Arya Agastya is Panchavadi near Poona.

Tamil Agastya was a pure Saivite but Arya Agastya was a meat eater. Tamil Agastya worshipped Siva, but Arya Agastya Vishnu. Tamil Agastya acted as Viceroy during the temporary absence of Maru Veramban, established a Tamil Academy and wrote a Tamil grammar in his name.

But Arya Agastya acted as a spy for king Dasaratha in the kingdom of Surpanaka and was the cause for Rama-Ravana battle, Moreover Arya Agastya flourished in Rama's time which is very recent i. e. during Aryan expedition, but Tamil Agastya flourished during the time of Negro expedition. There are still many more things to be distinguished but I should stop with this, fearing lengthiness.

Besides *Arya Agastya*, there were *Sidda Agastya*, *Agastyavell* who wrote many works on medicine. There was one *Agasthya* called பஃறுளியாற்றுத் தலைப்பாய்ச்சல் ஏழ்தெங்கநாட்டு முத்தூர் அகத்தியன். He is mentioned in Sengon Tharai Chelavu. So, what I want to say is that you should not confound one Agastya with another.

Tholkappiar one of the disciples of Tamil Agastya wrote a grammar called Tholkappiam which exists even now. Tholkappiam was the standard grammar for the second Tamil Sangam, and Agattyam for the first sangam.

The oldest books in Tamil now extant are Agattyam and Tholkappiam. Now we have got another Tamil book called "Sengontarai Chelavu" (செங்கோன் தரைச்செலவு) which was composed even before Surapanman War i. e. Mangolian expedition after Agattyam.

In that book we learn so many things hitherto unknown to the Tamil world.

The metre by which the said book was composed is called (தாப்புலிப்பா) which is a particular metre used

prior to Agastya II for the composition of such works. In that book it is said that during the time of Sengone there was a Tamil Sangam under (சக்கரன்) பேராற்று நெடுந்துறையன் பெருநூல் and இடைகழிச்செங்கோடன் இயல்நூல் were the standard grammars for that sangam.

We do not find (தாப்புலிப்பா) metre in Agattyam and Tholkappiam. Not a word is said about it in Thol-kappiam and Agattyam composed by Agastya II.

The abovesaid book was discovered by me from some old cudgan leaves and it was copied out and kept ready for publication with some notes.

If it comes out, the oldest civilisation of the Tami-lians will be known to everybody. Emperor Sengon was maintaining battle ships and fought many battles overseas with the help of his dreadnought.

Emperor Sengone was reigning in the submerged land called continent of *Lamoria*. His original home was Olinadu which was situated south of Equator i. e. thousand miles south of present Ceylon.

Nachinarkiniya a well known commentator for Chinthamani, Silappathikaram, Kural etc. says in his commentary for (கலித்தொகை) ஒளியராவார் பிறநாடுகளை அரசாளுதற்குரிய வேளாளர் அவர் எல்லாம் ஏற்றுக்கொடியுடையாராவர். This sengone and Meru Varamban belong to Olinattu Vellalar community. Their flag was 'Bull'.

In ancient times each king had a distinguishing separate flag. For instance Cheran had a 'Bow' mark,

Chola had a 'tiger' mark, and Pandyan had a 'Fish' mark.

Emperor Sengone conquered lands as far as Tibet and planted his Bull flag on the Himalayas.

This was sung in Sengone Taraichelavu.

Continent of Lamoria was called Tamilagam by the Tamilians. Many pandits and scientists hold the opinion that the human species first evolved in the Great Indo African Continent.

Professor Keane in 1896 maintained that the human species evolved in the great Indo African continent at the time when Australia was joined or almost joined to it.

Professor Haeckel also says that the Indian ocean formed a continent which extended from Sunda Islands along the coast of Asia to the east coast of Africa. This large continent is of great importance for being the probable cradle of the human race.

In a journal " Science of Man" edited in Australia 1900 it is published as follows:—

"The locality of the origin of earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean"

In Tamil books like Silappathikaram also we have got evidence to show that the land was submerged. பஃறுளியாற்றுடன் பன்மலை அடுக்கத்து குமரிக்கோடு கொடுங்கடல் கொள்ள.

The old theory of Dr. Caldwell, Professor Max Muller and others of their school, that the ancestors of the Tamilians entered India through the north western boundary from the Central Asia and were driven subsequently towards the south by the pressure of Aryans, is now generally considered as not resting on sufficient data.

Dr. Maclene says, in his Manual of the Administration of the Madras Presidency, that "if the Tamilians had moved from the outside into India at all, it may, more reasonably be conjectured that they came from the south," and this view agrees with that of Professor Haeckel who holds Lamoria the submerged land to have been man's primeval home.

From the above we can safely conclude that the continent of Lamoria or the Indo Africa Continent or submerged continent or TamilAgam was the original home of the Tamilians and from there they conquered lands as far as Tibet in the north, Siam and China in the east, and Egypt in the west.

There are references in the Tamil old books made by Auvvai that a Tamil Emperor called Athigaman conquered America and brought black Karunalli which grows there (Embellica Offlcinalis) abundantly.

So the Tamilians had spread far and wide in all the worlds some millions of years ago.

According to well known geologist Mr. Scott Elliot there were five deluges for the world up to date.

1st 10 lacs of years ago.
2nd 8 Do.
3rd 2 Do.
4th 80,000 Do.
5th 9564 B. C.

From the reference in Tamil old books and from references in Chinese, Accadian, Sumarian Hebrew and Egyptian histories, it is found that Tamil sangam under Meru Varamban, and Agastya I (in Negro period) flourished 2 lacs of years ago. This is the period when Thirupura Dakanam occurud. There were many Sangams after this, as for instance Emperor Sengone's Tamil sangam that flourished prior to second sangam i. e. prior to 4th deluge which occured in 78,000 B. C.

By this, we can realise the antiquity of the Tamilians and their Literature.

Fragmentary portions of Literature of earlier Sangam periods are to be found here and there. The earliest work which is now available is Sengon Taraichelavu. The next work available is Agattyam by second Agastyar and the next one is Tholkappiyam. Sengon Taraichelavu is a book sung by Pandit Sendan about the conquest by Emperor Sengone of Olinadu over other lands and Tamilagam.

Agattyam and Thokappiam are grammars. But Agatyam composed by Agatya I was extinct and completely lost.

During the time of Sengone there was no Agatyam but as I have already said பேராற்றுகெடுக்

துறையன் பெருநூல் and இடைகழிச்செல் கோடன் இயல் நூல் were the grammars.

The Literary works by first sangam are not available now. By the third sangam we have got Panchakavyams, Pathupattu, Pathinenkeelkanaku, Thirukkural etc.

Later on we have got Tiruvachakam, Tirukovair, Devaram hymns, Kamba Ramayanam, Periyapuranam, Skandapuranam and Thanigai puranam and Nannool etc.

I cannot but mention here that a good deal of the energies of authors who wero poets mostly from 8th to 14th century were wasted in ephemeral works such as the praises bestowed on petty princes and other satellites.

With the advent of British rule the Literary activity was renewed. But it was in the direction of prose writing and of translating religious and scientific books.

But for their generosity and introduction of printing press, a good deal of valuable literature should have been lost.

Between the Government and the University the Tamil Literature was improved. But as the university has now given prominance to the vernaculars it is the duty of educated people to interest themselves in the matter and see that they are restored to their former status.

8

The Tamilian Religion.

Closely connected with the Tamil Literature is the Tamil religion Saiva Siddanta. Before the time of Agastya I the ancestors of the Tamils had begun to discuss serious problems of life—Agaporul and Poora-porul. Those were followed by enquiries into the existence and nature of God and soul and other questions connected with them.

I have already referred to the belief in one supreme being on the part of the ancestors of the Tamilians and told you that such a belief was entertained long before the Aryans, Red Indians, Mongolians and Negroes entered India.

I need hardly submit that before a community attains such a frame of mind, centuries of preparation in culture must have preceded it.

From what I have been able to gather, it seems that the Babylonians and their predecessors appeared to have believed in one God while they regarded sun and moon as subsidary deities, and worshipped them as such. It also appears that there is a good deal of similarity in the system of temple building between the Babylonians and Tamilians.

From this we can infer that the Babylonians inherited the idea of one supreme being from the Tamilians when they were trading with them. The Babylonian Empire rose and fell even before the Persian, Greecian and Roman Empires.

Even before that period the Tamils had the idea of one supreme being. Such being the case the idea that the Aryans instilled that into the minds of the Tamilians is erroneous owing to the fact that the Tamilians came in contact with the Aryans only 8000 years ago and as the Aryans themselves were not sufficiently advanced in that direction.

Amongst the early Tamilians the idea of one supreme being (கடவுள்) did not stand alone. The meaning of the term (கடவுள்) is that which is beyond the reach of the mind or the final conclusion arrived at by the mind, which phrase is condensed into one single Tamil word (சித்தாந்தம்). I repeat that the idea of one supreme being did not stand alone. It was linked with the idea of soul (உயிர்) and karma (வினை) pasam (பாசம், மலம் or melam).

The reason that induced the Tamilians to assign the name of Kadavul (கடவுள்) to the supreme being was on account of His chief characteristics: *Ominiscience and omnipresence:* They regard the soul as possessing those qualities in infinitisimally small degree or as a demi God.

In their opinion Vinai (வினை) is that which causes the One to award rewards, and punishments to the Souls according to Karma. In other words it is that which leads the soul towards sacred presence of the supreme being or retards its progress. These ideas are found scattered over the old tamil works such as Tirumandiram, Tirumurugathupadai Silappathigaram, Thirukkural and Tholkappiam etc.

The Kural has the following stanza in the chapter on knowing the truth. (சார்புணர்ந்து சார்புகெட ஒழுகின் மற்றழித்துச்—சார்தரா சார்தரு நோய்:) whose translation is as follows:— In case a person understands God and conducts himself in such a way as to cause the annihilation of all desires, that ailment which sticks to him would disappear and would not again approach him. You will see here that there is a God, there is a man or soul and there are desires which shape life in the world. Following the words இருவினையின் போக்குவரவு புரிய Vinai (வினை) causes births and deaths according to the two kinds of deads. In the second sutram of சிவஞானபோதம் rewards and punishments are distributed according to good and evil deeds of every individual. The same truth runs through திருமுருகாற்றுப் படை Silappathigaram and other works.

Saiva Siddanta is the universal religion and as such admired by the European scholars. This was the religion of the ancient Tamilians. It is one within the pale of which all the other religions of the world could be brought.

That is why the Aryan philosophers became the disciples of the Tamilians. The Aryans learnt everything from the Tamilians and noted down in Upanishads during Upanishad period. If one goes through Chandogya Upanishad he will find there the facts that the Aryans learnt for the first time about God, Soue and Pasam from the Tamilians.

Saiva Siddhanta Philosophy has not been fortunate in its expounders. They either try to narrow the

broad principles on which it is founded, or to cause them to converge towards other philosophies so as to bring about an agreement between them. This universal religion was admired by men like *Dr Pope* who was born and brought up under totally different environments, He was pleased to term it as the *'Oldest religion iu the world'* and accentuate it as *'the choicest product of the Tamilian intellect.'*

The *Rev Mr. Gowdie* states in the Christian college Magazine that *Saiva Siddhanta is by far the best that southern India had produced.* Indeed it would not be superfluous to include the whole of India.

Rev. Mr. Gowdie writes in the Xian College Magazine XX 9 as follows:

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddanta."

This system possesses the merits of a great antiquity. In the religious world, the Saiva system is the heir to all that is most ancient in South India, it is the religion of the Tamil people by the side of which every other form is of comparatively foreign origin. In the largeness of its following, as well as in regard to the antiquity of some of its elements, the saiva siddhanta is beyond any other form of religion of the Tamil people and ought to be studied by all Tamil missionaries.

We have however left the greatest distinctions of the system till last. As a system of religious thought,

as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed it would not be too much to include the whole of India and to state that, judged by its intrinsic merits the Saiva Siddhanta represents the high watermark of Indian Thought and Indian life.

The late professor *Max Muller* who has studied all the religions of the world and who was a close student of the Aryan system, regretting late in life that he had not suffiiciently explored the tenets of the Tamilian faith, called upon others to take up the work. The fact that the greater part of the literature was in Tamil did not early attract the attention of the European Scholars excepting a few here aud there.

Proof of Saiva Siddhanta being a universal religion.

I have stated that our religion is a universal religion. I do not think that I should content myself with a mere statement particularly at the present day as Saiva Siddhanta is considered to be narrow minded, intolerent and superstitious.

It is necessary to point out from works of authority that the opinion was not of recent origin. I shall first quote a verse from Kandapuranam which is considered to be full of all manner of improbable and ridiculous stories in the absence of esoteric meaning contained in it. It is as follows:

எவ்வெவர் தம்மையேனும் யாவரே எனினும் போற்றின்
அவ்வவரிடமாய்க்கொண்டே அவர்க்கருள்செய்வாய் போற்றி

மெய்வரு தெளிவிலுன்னை வெளிப்பட உணர்ந்து ளோர்க்கு
தெய்வத போகமுத்தி சிறப்பொடு தருவாய் போற்றி.

Its translation runs as follows:

Whosoever worships Thee in whatever aspect Thou would present Thyself as such and grant grace. To those that understand Thee aright Thou woudst vouchsafe beatitude gracefully.

My next quotation is from Sivagnana Siddiyar a work of great merit and authority by Arulnandisivachari a disciple of the great Meikandasivachariar. It runs as follows:—

யாதொரு தெய்வங்கொண்டீர் அத்தெய்வமாகி யிங்கே
மாதொரு பாகனார் தாம் வருவர்

You may worship any deity. The individual who has the Goddess by his side will present himself before you as such and will grant you grace. In the same work the author says "religious truths as propounded in this work are various and different from each other. If you ask which is then a true religion and which is universal truth, hark i. e. an universal truth and religion which without contradicting that faith or this faith reconciles their differences and compresses all and every faith and truth in its broad folds."

I shall not comment on this but crave you to judge whether there is narrow mindedness in these truths or whether they breathe cosmopolitanism. The oldest religious book of the tamilians now extant is திருமந்திரம், whose author lived in 3000 B. C. In that the author Tirumular began his first stanza as follows:-

ஒன்றவன்றானே இரண்டவனின்னருள்

"There is only one God and the second is his Arul Shakthi" Thirumoolar's time is 3000 B. C, or so. The other books are 14 Siddanta and 14 Pandara Sastrams. Perhaps it may not be out of place for me to explain the diflerence between Advaita of the Aryans and the Siddanta of the Tamilians. The latter is different from the other which is the Advaitam of the Vedanthist, as taught by the great Sankaracharya, in a very important point, It is also different from Dvaidam of Madvacharya, or the Visishtaidvaitham of Ramanujacharya. The goal of the Vedanthist and that of the Sidhantist is one and the same namely the supreme being.

The soul of the Vedantist becomes absorbed in God or the Universal soui, and loses its individuality. But it is not so with the soul of the Sidhantist. No doubt their souls become one with God but at the same time it is distinct from him in that it may continue to express its eternal gratitude for the state of supreme bliss in which He is pleased to place it in order that it may adore Him.

Thus these facts also go to show that the Tamilians are not indebted to the Aryans for their religious truths.

I have not said anything about the doctrines preached by Madvacharya and Ramanujacharya beyond stating that they are different from the Tamilians as I consider them to be of much later origin in the Tamilian country.

I have only given a historical retrospect of the Tamilian religion. Certainly the Tamilian religion is based on Vedas and Agamas. But one thing you must keep in your mind. The existing four Vedas are Arya Vedas. They do not admit Agamas. They belong to the Aryans. But the Tamilians had separate Vedas and Agamas. Every religionist has got his own Vedas, for instance Mohamadans have got Koran, Christians have got Bible, Buddists have got Pidagam and so on. So also Aryans have got four Vedas and Tamilians have four. When the Aryans came to India they brought only *Rig Veda*. After they settled themselves in north India they composed other *three vedas*, seeing the Tamilians who had four.

Where is the Tamil Sama Vedam sung by Ravana in Kylas? Ravana is not an Aryan nor is his mother tongue Sanskrit. He is a non Aryan. Umapathy-sivacharya a well known philosopher and an author of good many authoritative books in Siddanta philosophy says (அருமறையைச்சிச்சிலி பண்டருந்தத்தேடும் அதுபோல அன்று இது என்று முளதாம்) that the Tamil Vedas are not like Arya Vedas which were once eaten away by Sichily birds, but Tamil Vedas are ever existing.

When the Aryans introduced Arya Vedas to be sung in Temples, the great philosopher Tirumaligai Devar protested that Arya Vedas should not be sung in the Temples, and that only the Tamil Vedas should be sung. The great Arunagiriyar in his திருப்புகழ் distinguishes clearly Tamil vedas from Arya Vedas.

From the above we can safely conclude that the Tamilians had separate vedas and Agamas different from the Aryans.

So it may be seen that Tamil Vedas existed even before the arrival of the Aryans, and that the south Indian temples were built according to tamil vedas and Agamas. Even before the advent of the Aryans, Tamil Vedas accepted Agamas for their commentary. Vide

வேத மோடாசமம் மெய்யாம் இறைவனூல்
வேதநூல் சைவநூல் என்றிரண்டே நூல்கள்
வேதமொடு ஆகமத்தன்மையை விளக்குமுட் கண்ணிலார்க்கும்

But Arya Vedas do not accept Agamas. So it is clear that when you speak of Vedam and Agamam it is only Tamil Vedam and Agamam and not Arya Vedas.

You know that in Hindu law, Macaulay clearly says that whenever cases regarding Tamilians are brought to Court, the Judge shall decide not according to Smrithies but according to customs of the Tamilians.

Smrithi acharam is only intended for the Aryans and not for Tamilians. For instance Thali tying and nose boring are purely Tamilian customs and there is no authority in Smrithies regarding them. Arya Vedas sanction meat eating but Tamil Vedas strictly prohibit the same. Vide

கொல்லாமை கொல்லா மையாற்றின் அறம்பிற
செய்யாமை செய்யாமை நன்று
அவிசொரிந் தாயிரம் வேட்டலின் ஒன்றன்
உயிர் செகுத் துண்ணாமை நன்று.

Karpu is a thing which can be found only in the Tamilian law and in the Tamilian land. If any female thinks about another except her own husband, her karpu vanishes. She becomes degraded in society and she is excommunicated.

From these we can clearly see that the Tamilians had separate vedas, agamas and law books called நீதிநூல்கள்.

I have told you how ancient is the Tamilian lineage, how time honoured is their civilisation, how early the ancestors of Tamilians attained pre-eminence in maritime trade, how they endeavoured to cultivate mother tongue to the best of her advantage, how early their literature attained a polished state, how sublime and pure is the ancient faith of the Tamilians, hov the eleventh and twelfth centuries the Tamilians tried to prevent the introduction of Arya Vedas and how pure and merciful the Tamilian laws are.

Past glory is always inspiring. I have already said that one of the tenets of the Tamilian religion is to treat the other religions as sister religions. The Tamilians were tolerent and we must follow them. In this age we require comparative study of religions and we must understand everything in its true light I have only compared and contrasted the two nations

Aryan and Tamilian in their religious as well as literary aspect.

All South Indian People belong to Tamil race. But several people adopted several religions; and as a race we are one. As religionists we are different as brothers of one and the same family having different views. We must discuss the several religious we adopted in a common platform and understand rightly the tenets of several religions. We must do this with an unbiassed mind and without hatred. We must all try to elevate the Tamilian race and the Tamilian religion. Then only we become one nation. The *national language must be Tamil* and *that must be improved, Then only we can attain our past glory.*

May God infuse into our mind such a spirit as to revive the Tamil language and the Tamil religion.

As we belong to the Tamilian race we must by the help of Almighty, try to attain the past glory by adepting Tamil as a national language. Some may think that the Tamil language is a defective one, certainly it is not. Mr, Manicka Naicker, Executive Engineer has proved that all the other languages can be written in Tamil and he showed to the public of Madras by writing the difficult words in Sanskrit, Greek, Latin and French etc. in Tamil.

We lost our Tamil Oli-illakkanam. ஏ
pure Tamil word. Nobody can deny i
pro hat word? No

ச; so when hard consonant joins with soft consonant it attains the soft nature of sounds. Iu Tamil a single letter represents many sounds.

Hence Tamil language is complete in itself. It requires no help from outside like other languages. It is the language which once flourished all over the world thousands of years ago. If we want to become one nation, if we want to learn about the Tamilian race, if we want to understand the tenets of the Tamilian religion and if we want to attain the past glory of ours, we must try to make the Tamil language a national one.

May God help us in the work.

செப்பனிடுபவர் பெயர்

செப்பனிடுவதற்காக எடுத்துக் கொள்ளப்பட்ட நாள்

செப்பனிட்டு முடிந்த நாள்

சரிபார்க்கும் ஆராய்ச்சி

மு. பா. எ. உதவியாளர்

கையொப்பம் கையொப்பம்

III. வரலாற்று நூல் பிரிவு

(1)	துடிசைப் புராணம்	0-12-0
(2)	தமிழ் மொழிச் சிறப்பு	0-2-0
(3)	நெற்குன்றவாணர் சரித்திரம்	0-4-6
(4)	ஏகம்பவாணர் சரித்திரம்	0-4-0
(5)	வடகொங்கின் வரலாறு	C-4-0

IV. கலை நூற் பிரிவு.

(1)	தமிழர் மருத்துவ நூல் or சித்தர் வைத்தியம்	0-2-0
(2)	சிற்ப நூல்	0-4-0
(3)	இசைத் தமிழ்	0-4-0
(4)	இறையனார் அகப் பொருள் மூலம் பாடபேதங்களுடன்	0-2-0

கிடைக்குமிடம்.

1. கோவைத் தமிழ்ச் சங்கம்,
வைசியாள் வீதி,
கோயமுத்தூர்.

2. துடிசைகிழார் அ. சிதம்பரனார்.
அம்மணிவாசம்,
19/176 இராஜ வீதி,
கோயமுத்தூர்.

K. V. ...a, Coimbatore.